Volume VII Chicago, Ill. December, 1930 Number 9

The Liberalist

GIFTS

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

F. M. Balfour.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume VII Chicago, Ill., December, 1930 Number 9

"ARE YOU IN A CRISIS?"

Sermon by Dr. Preston Bradley, Pastor of the Peoples Church of Chicago, December 7, 1930. (Stenographically Reported.)

"In all the years that I have been standing in this pulpit I do not think that there has ever been a time when I have felt myself so completely dominated by only one motif behind my ministry.

There have been times when I thought it was the supreme mission of the preacher to be purely of the character of a university professor, that is, that his whole attitude toward his sermon should be an attitude of an academic character; that it was his business to be informative and to be primarily concerned with the social problems; that it was necessary for him to wrap his loyalty about some cause, some party, some institution in order to make articulate in human society his own ideals and contributions to mankind. So various motifs have dominated my ministry during these past nineteen years, but I do not think there has ever been a time, I am quite certain, in the whole period when I have felt the domination of one definite motif like I am feeling this fall.

That motif is not primarily to be an educator, although being an educator is a distinct part of every preacher's sermon or any address that can be dignified with sufficient importance to command the attention of men and women, and it is not only to be a part of great social processes, trying to do something of a social character in the lives of men. I am increasingly feeling, my friends, to the extent that at times it is almost impelling in its sense of burden, its sense or responsibility, of what can I say, what can be the character of our work, and what subject shall I talk about that, in this particular moment in the life of the people of the world, will be of tremendous constructive vital importance, until the thing that I am feeling now, and I know my weakness and I am quite aware of my limitations, quite as much as anyone who listens to me, perhaps more so; I know what my ideal is, what I would like to do about this matter and I feel so definitely my incapacities, my lack of genius to do it with any great degree of perfection.

The thing that is dominating me, the motif that is taking possession of my public addresses is the very one that I have chosen for the subject of my address to you this morning. I ask you a question in the subject: "Are You In a Crisis?" I do not ask that question to you alone, I ask it to myself. I cannot help you in answering the question: "Are you in a crisis?" in your own life without a very deep realization of what it means to be in a crisis in my own life. And so, because all of us, in a very true sense, are in a crisis, there is hardly a moment of life that is not a critical moment, times being bad, there being an economic depression and industrial iniquity, and all of these matters that are usually spoken of as crises are after all, the great crises that we have to face in life. You and I are always facing

crises, and it is because much of our future will depend entirely upon what we are able to do in a crisis is the reason that I have prepared some thoughts to submit to you today on this subject.

I have only one ambition, it seems to me, now, in my ministry, and that is the ambition to actually help someone, to actually know that some life is being reformed and realigned on the basis of a more constructive character than they possessed before they came in contact with the influence of our service and its ministry.

How can I do it? Only by human life. I must know your difficulties before I can help you solve them. I must have an awareness of human needs. The minister who lives segregated from humanity, whose sermons are always smelling of the cloister and who gives a little academic treatment of a pulpit essay, is not the man with a message. He is far removed from your problems and sins, your remorse and your tragedies and failures, and is not the man that can answer the needs of your heart in an hour like this. Any man who seeks to say anything to help humanity must first know humanity, and you cannot know humanity by segregating yourself away from the great currents of human life. I must be with you in your grief; I must stand by your side when you lose your loved ones, by your side at the hospital when you are suffering excruciating pain; I must know what the sorrow and the sadness of your life is. The other day a gentleman said to me: "Doctor Bradley, at eleven o'clock tomorrow morning I am going into the operating room and it is a very serious matter, from what my physicians say, and before I go for that operation there is only one request I am going to ask you, if you will not come to the hospital and stand by my side and be with me until the anesthetic has taken effect upon me and not leave me until that moment." What was he, a coward? NO! he was beautifully human, just like you and me. In every hour of disaster and crisis, in every moment of trouble, we want our friends by our side, and while it is utterly physically impossible for me to meet the demands of a great church of over two thousand members, the great demands from many friends, and I do it only at the point of physical exhaustion myself, when Sunday after Sunday it has been almost impossible for me to get into this pulpit because the needs are so great, and sometimes when I fail you, I want you to know that it is not the failure of my desires, will or wish to be by you and stand by you in your difficulties and in your problems, in your grief, in the dark moments of life.

This week I have stood by the side of five who have gone through the mystery of death, and when I went into those homes and saw their sacred dead, and to have great strong-hearted people come to you and take you by the hand and place their arms upon your shoulders and say: "Because you have come I can bear this a little better," what else is there in life, after all, for one in my profession? If we are so interested in extraneous things that have nothing to do with human souls that you do not feel that we are the ones to whom you must come for help to bear your burdens and face your difficulties, then we have failed in our mission.

The subject this morning "Are you in a crisis?" I knew would attract a great many people who are experiencing difficulties. I know there are people out there listening that have written me the past week by the scores and scores of letters, I have read between the lines of your requests. Every Sunday after the service in this church people stand and I spend an hour to an hour and a half before I leave, talking individually to a great many hearts, and I see the turmoil, I know the worry, the look of disappointment, I detect what the turmoil in your

mental condition is doing to your physical personality. I see the direct relationship between the synchronism of life and the physical structure of your own beings.

I see a world that is worried, nervous, dynamic, full of potentiality, in turmoil. I know some of your broken homes, I have seen the spectre to tragedy and despair enter the portals of your happy households and I have seen the wreckage that it left behind. I know your broken hearts, I have seen the results of man's immorality and wife's unfaithfulness, when people that you have trusted, depended upon and leaned upon for years have suddenly, in some great demand and crisis in life, failed you and failed you completely and your own life was surfeited with remorse and tragedy and anguish that comes from such a failure—what can I do and say to any heart listening, or here, to any of you whose troubles I carry and whose burdens I would like to bear? What can I say to you that you might find that life is not the thing that you are finding it, that your attitude toward life might not be the attitude of despair and cynicism, that you might not be whipped by fate and say: "I was destined to this sort of thing," that you might find the power over the helplessness, the hopelessness and the tragedy of life as you find it? What key can I find that will unlock some great treasury of power? What note can I find, when sounded, will set aflame the vitality in your soul. What can I discover, in all the muddlesome, meddlesome life where people have developed cynicism to the point of view that they can only see disaster everywhere, and impute the motives of everybody? I pity the pinched, dwarfed, distorted life that has so found life bitter, and so embittered toward life that they see everything through the green glasses of envy and despair. I pity the individual that has lost buoyancy. I pity the individual that has lost all sense of enthusiasm and zeal about life. I pity the character that cannot jump out of bed in the morning, no matter what the conditions are, and say to themselves,—if what they say to themselves is a lie—but who say to themselves: "Things are better today than they were yesterday, and I am not going to surrender to any circumstance or any defeat!" One half of the battle, my friends, is to be found in the fact that you do not learn the language of surrender, and you are beaten already, you are beaten to a pommel and there is no help for you if you have gone to the extent of admitting to yourself that you are beaten. The moment that you admit defeat, you might as well throw the key into the sea of life and admit its disaster.

History is so filled with the lives of people who refused to admit defeat. When I was in Dublin, Ireland, last July, they told me of a man in Dublin that was born over a hundred years ago, Arthur Kavanagh. Do you know how he came into the world? Without any arms and without any legs, he was one of those victims of parental malformation, and, of course, with the customary attitude of the sacredness of life, he was permitted to live, and he did live, and during those early years he was carried in a basket by his friends. He received an education, and do you know where Arthur Kavanagh closed his career? As one of the most distinguished members that Parliament has ever produced! An ordinary individual without arms and without legs who might have said: "Life has defeated me and I am whipped before I start," but with Arthur Kavanagh that position did not obtain!

There is not an individual listening to me here this morning in this audience, not one, whose crisis and whose difficulties or troubles are, no matter what they are, of a sufficient character, so tragic, so bad, so complicated, so twisted, but that there is an answer. Please do not admit that

your problem has no solution. There is not a crisis in this audience today, not one, but that has has an answer.

Now, then, if that is true, and I believe it is, I have had some dark moments in my own life, I have had some moments when life did not seem to have any answer, when there did not seem to be any solution to the situation at all, but I found that there was an answer, and let me say, my friends, as plainly and as bluntly as I can say it to you this morning, there is not a problem here, not one, that has not an answer. If that is true, then let us entertain the correct attitude toward our difficulties.

In the first place I would say fight hysteria and purely emotional reactions to your problems with your every ounce of energy. One of the things I detect frequently in people who come to me, as I study their situation from a psychological point of view, is the fact that they surrender to hysteria and their reactions are frequently of such an emotional character that they cannot retain the capacity to look at the situation from a philosophical point of view. The first thing to do with your difficulty and problem is to quietly segregate yourself away from its emotional qualities and look at the situation coldly and clearly in the face of reality, just sit down somewhere, perhaps you will have to do it alone, just get away from all the noise, all the disturbance and fury, quietly close the door of your room, sit down in a chair and simply soliloquize to yourself until you can see the problem in its proper perspective. Most people do not have the proper perspective of their own troubles and that is one of the reasons why they are so dependent upon some other inspiration to help them solve them. Our problems are so much a part of ourselves that, of course, we cannot get a true perspective of those problems. So my little word of advice, in an effort to answer this question "Are you in a crisis?" would be for you to cultivate the art of introspection to the extent that you can submerge the emotional temporarily, anyhow until you secure a proper perspective of your difficulty, and a proper introspection will reveal to you with absolute clarity what contribution you are making to your own difficulties.

There are a lot of us who have trouble that nobody else in the world created but ourselves. There are a lot of us in great anguish and turmoil, and the anguish and the turmoil is of our own creation, and the one thing that perspective does to our individual problems is to make us see rather clearly—now, I am not saying this as a permanent and universal thing—where we are contributing ourselves to our own problems. Of course there are a lot of people who do not want to see that, because they immediately insist that they have done nothing to bring this upon themselves. One of the most common questions to me is: "Doctor Bradley, why should this thing come upon me, I have done nothing to bring it upon myself?"

I tried to straighten out, the other day, a terribly twisted family situation, and please do not get an idea now that you are listening to a preacher who interferes in family affairs. Of all the types of preachers that I dislike is the type who sticks his nose in someone else's business. I do not do it! The only time that I ever submit any help or advice in family situations of such an intimate nature, is when both sides come to me and ask it. I never, never volunteer anything in those matters, never! I think that the most sacred thing in the world is a person's family affairs, and your family affairs are **your family affairs!** The public can come to the door of my home and knock, but it has no right to come into my home and interfere. If we would have fewer people manifesting themselves in other people's

homes, we would have fewer broken homes. I never offer any family advice, it must always be requested, and then by all parties concerned, and you had better not come if you don't want to sit on one side of the sofa with me in the middle and the one that you are having trouble with on the other side. (Laughter)

When they get mad they usually talk it over with some friend, and that friend is interested and tries to help patch things up and inevitably says the wrong thing, and the result is they go to the lawyers, usually the wrong kind of a lawyer—there are many right kind of lawyers just as there are many right kind of jurists, who are interested in keeping the family together—and the matter gets into the courts and the family is broken. But when you sit down and talk things over quietly and unemotionally, you get a perspective of the situation. When you look out into the world you meet people who will say to you, "O, I have not had much of a start." "How much of a start do you want?" "I could not get anywhere, and my life is rather badly mixed up, but you know I did not have any start." What do you mean by that? The only start I know of is **life.** Shakespeare was the son of a bankrupt butcher and his mother could neither read nor write. When you talk about a start you show that you do not know the beginnings of some of the world's finest and the world's best men and women. The only start you really want is life, and then when you discover limitations of body, of soul, when you discover defects and malformations of this sort and another in life, then what is your attitude? Decrease them and overcome them by a constant warfare with your limitations. Find out what is keeping you from being the thing that you want to be and then when you have found out what it is, fight that thing with all the power that you possess. Fight it with all the power that you possess, and don't surrender! What would happen to the world of music, where would there have been a symphony if Beethoven, stricken deaf in his early thirties, would have said to the world: "My creative genius is passed, there is no more use for me to attempt to do anything in the world of creativeness, I cannot hear!" Now, a deaf Beethoven wrote the Ninth Symphony,—a deaf Beethoven! Who are we to surrender? Who are you to surrender?

I talked to a man the other day in our old clothes distributing center on the fourth floor of this building who spoke English as good as anyone can speak it, with all the fineness of a splendid character. He was wearing a pair of overalls and his feet were on the ground. We gave him a pair of shoes and a suit of clothes—and I think you folks ought to know that since we have opened up our distributing center for old clothes Mr. Harrison has given away over 100 overcoats, over 100 pairs of shoes, and we are giving away things every day of our lives and we hope you will continue giving us your old clothes. Don't look at them too closely, those of you who can, go out and buy new ones and give us your clothes, it will help us to help the unemployed and it will help the merchants as well.

But this man looked at me and said: "Do you think I am beaten?" and I looked at him and said: "Who are you?" and he told me his story. "Where do you come from," I asked and he told me the whole history of it. He straightened up and looked at me and said: "Do you see the cut of that chin?" and it was a good looking chin, it had a lot in it, "Well, I am not beaten," and I said: "Of course you are not, no person ever is that says that." I don't care what the situation is, or how tragic it is, no one is beaten who says that.

The final thing that I would like to say to you this morning is this, and it has been hard work saying

it today—the thing that I should like to say to you is this:

Every trouble that I ever got into, and every crisis that ever came into my life, do you know what it did? It revealed to me secret territories of strength that I did not know I possessed. They were hypothetical, we do not really know what is in us until we are in a crisis. If everything always went along all right none of us would have any strength. If my heart had never known trouble how could I ever preach a funeral sermon? If I had never known what it means to sin how do you suppose I should have any right to stand in this pulpit and talk about the sinner? Why, my friends, all the trouble that we ever had in the world revealed to us something inside of us that we did not know was there I have seen many a life transformed after a great crisis.

So, you people this morning who are in a crisis, look around, you have got a side to your personality that you did not know was there; you will find a strength that you did not know was there, everyone of you, and besides, finally, what is the test?

Why, you know, most of us are fairly decent, most of the time, we are, for a fact! Most men are true to one woman, most of the time. Most of us are honest, most of the time. Most of us are pretty good citizens, most of the time. You just strike a line and call it "average," and what will you find? You will find that most of the time most of us are pretty decent, most of the time! Most of the time—most-of-the-time!

What is it that counts—**what we are most of the time?** No! No! Don't believe that! There are too many tragedies all about us everywhere about folks that are all right **most of the time.** There is a high school crowd down in Gary that **most of the time** were a fine lot of youngsters. There are wrecks strewn upon life's pathway everywhere that were all right most of the time. There are tragedies everywhere that were the results of men and women who could not remain fine **ALL OF THE TIME!** It is not the "most of the time" that matters with you, it is **THE REST OF THE TIME** that counts! It is not what I do when I am in this pulpit on Sunday morning that matters, it is what I do when I am not in this pulpit that matters. It is not most of the time with us that life is in order, it is all the time, in every emergency, in every crisis, doing its best. And so I say to you all, my friends, and to all my radio listeners, and to all who are here, whatever the circumstances **let us do our very best ALL OF THE TIME!**

I close with this beautiful thing. When I was in Europe in the summer they told me there of an artist who was asked in the Academy of Arts in France the secret of his beautiful pictures, and do you know what he said? He said this:

"You would know why my pictures are so beautiful? I will tell you. In my pictures I always begin with the sky, I paint my sky and then everything else in perfect relationship to the sky." And I thought to myself, "O, he begins with the sky?" Let us begin our picture of life with the sky, then when we must paint the drabness, cold, hunger, disappointment, sin, and tragedy comes and it is all hectic and we seem to have been defeated, we can raise our faces and what do we see—the sky! No one is ever completely defeated who can turn their face and look at the sky!

THANK YOU!

Dr. and Mrs. Bradley desire to extend their sincere thanks for the many gifts and greetings sent them at Christmastide.

Their hearts have been made glad with the manifold expressions of your good will and friendship.

Again the mails have been jammed with those delightful missives of every color and size—Christ-

mas Cards—hundreds of them—bearing their messages of love—remembrance—cheer—good wishes! We do appreciate everyone of them and thank you heartily!

It is hard to realize another whole year has rolled around! A year of varied experience,—tears and smiles commingling. More and more the church becomes like a large family circle in which we share each others joys—and sympathise in hours of sorrow.

We have parted with some dear ones this year, when they met the great adventure and went over the Divide into the Beyond! We shall miss them—their places cannot be filled! But— "still—the—World —goes —on!"— Weddings there have been also — many of them. Thus have we launched happy couples into domestic life. These may we be privileged to watch down thru the years, treading life's path hand-in-hand meeting their responsibilities gladly, with love, comradeship and loyalty!—And other couples, weddings of yesteryear—have come proudly bringing their lovely first-born to be christened.

So are the pages turned in the church history,—as the years come and go, and thus are they marked in our hearts.

Now that we have reached the top of the hill, 1930 lies back of us, the road stretches ahead clear and untried! So let us all face the next twelve months with generous minds, hopefully —courageously —with hearts atuned to the warmth of the spirit which filled them at Christmas time!

"There are loyal hearts,
There are spirits brave,
There are souls that are good and true,
So give to the world the best you have
And the best will come back to you!"

G. T. B.

Be careful how you think during the day, if you wish to have a care-free mind at evening.

THE SCHOOL OF RELIGIOUS EDUCATION

This past month in the School of Religious Education has just been crowded with events of unusual interest. First the party for the entire school at which the moving pictures taken of themselves and teachers as well as Mr. Denicke our superintendent were shown; together with the choir and its director, and Dr. and Mrs. Bradley and various other well known people in the church. It was indeed a treat to hear the shouts of laughter and see the excitement of the younger children when their own pictures were flashed on the screen, and when Mr. Campbell to whom we are indebted for taking and showing the pictures, turned the crank backwards so that the children were seen going back into the building their laughter could be heard in all parts of Channing Hall, and we older folks just had a wonderful time listening to them enjoy themselves. Ice cream and cake was served to the parents and children and several visitors who attended. Dr. and Mrs. Bradley who were there thoroughly enjoyed themselves in the midst of all the children.

The school wants to publicly thank Mr. and Mrs. Campbell for their kindness and interest in their behalf, for it was no easy task to take the pictures, develop and show them.

The annual Christmas play given by the children of the school was held on December 22nd, the words and music were written by our musical directress Mrs. Hoffstadt who also had full charge of directing and selecting the players. Here let me say that this required a world of patience, time and energy on the part of Mrs. Hoffstadt, for it is a difficult matter to assemble all the children at any certain time during the week days when they have school or are working, and many of them were compelled to work later due to the holidays, so that

she had to rehearse them at all hours at her home as well as in the school. Mrs. Eddy had 13 of her pupils say a few lines which started with one of the letters of Merry Christmas and each child wore a letter of the words. The play had the real Christmas spirit of making others happy in it and appealed to the children as well as the parents. After the play each child was given a box of candy, and we also had a grab bag, from which our Santa Claus in the person of David Williams, handed each child a little gift, and one never saw a happier lot of children than ours were that evening. Dr. Bradley attended with Mrs. Bradley and after the play Dr. Bradley said a few words to the parents of the children in the way of explaining what our school is accomplishing in the way of religious training, and how it was possible to derive the fullest meaning in a spiritual sense of the Christmas holiday without the old time-worn stories so generally associated with the birth of Jesus the Christ. The parents and older pupils of the school thoroughly enjoyed Dr. Bradley's story of the time he said his first piece in public, like so many of our little ones did that evening, and I am sure that those who had the pleasure of hearing Dr. Bradley for the first time outside of the pulpit realized what a real meniable man he is, for he can get as much fun telling a joke on himself as anyone I know of.

Sunday evening, December 21st, about fifty pupils from the church school took part in the annual candle light service, and to those of our readers who were unable to obtain admittance on account of vast crowds who came as early as six-thirty let me say that you missed a service which will be remembered long long after Christmas and many other holidays are passed. The very innocence of the children in their robes of snowy white singing the usual Christmas songs such as the First Noel, in a church where every seat was occupied and many people stood in the back of the auditorium on the main floor as well as in the lobby, and on the upper balcony; yet with all these thousands of people the church was so quiet and the solemnity of the occasion seemed to have such an influence that one could almost hear the rustle of childrens' white robes on the pulpit. This is another one of those times when I wish I could borrow some of our pastor's wonderful descriptive power and eloquence to do justice to this particular occasion. Anyway I want to repeat that those of us who were present that Sunday evening will always look back with a certain reverence and pleasure which will live for many Christmases to come.

The regular monthly faculty meeting of the church school was held in Channing Hall and our treasurer Mrs. Harrison together with the wife of our superintendent Mr. Denicke prepared one of the best dinners any of us had ever tasted. It was a real homey affair. Dr. Bradley carved and Mrs. Bradley helped to serve, and to those of you who have not had the privilege of being in their company, let me say that Dr. Bradley makes as jovial and considerate a host as is to be found. All of us gathered at one long table, and the conversation which was naturally on school matters was most interesting. After dinner while table was being cleared preparatory to holding the meeting Dr. Bradley gathered some of the younger teachers (and a few pupils who had come to rehearse) around the piano, and what a glorious time they all had singing Christmas songs and a few ballads. Those of us who heard Dr. Bradley and James Griffin give their duet the night of the celebration of Dr. and Mrs. Bradley's wedding anniversary know that it was well worth while listening to. Among the various subjects which came up for discussion was our school attendance which while larger this year than ever before

still does not come up to the hopes or expectations of our superintendent Mr. Denicke; as we naturally base our figures on the church attendance. We decided we would look into the matter and see what improvement could be made. This meant finding out first hand why so many folks having children of the age between four and 18 and who in sympathy with the church and what it stands for did not have their children enrolled in the church school. Some of the answers our secretary received were a revelation, and we herewith set forth the answers or shall we say excuses most generally given.

One mother said both she and her husband worked and Sunday was the only day they could enjoy sleeping late, and were they to send their child to school it would mean having to prepare breakfast, help the child dress and then probably taking her to school as she did not feel it quite safe to send the child alone.

Another excuse and I might add most favorite one of all is "my neighbors' children go to such-and-such a church and so I just let Johnny or Mary go along with them, and I don't have to bother with them, while of course I would love to have them come here if any of the children in the building could take them."

In the first case and there are many such, it is just one of those unfortunate circumstances due to present economic conditions that make it necessary for both parents to be wage earners, and we can well sympathize and appreciate their view point about having one morning in the week to do as they please; but how about the teachers in the school and our superintendent Mr. Denicke everyone of whom are employed or engaged in professions where they are at work early and late—yet how they look forward with real pleasure to the opportunity to teach your children what we believe is one of the most essential things in life. So we feel that these parents should make a little sacrifice for the few years that the child is too young to dress itself etc., and bring it to school.

In cases where the parents are attending the church and look up to Dr. Bradley as being their true spiritual guidance I just can't seem to understand how they can conscientiously send their children to an orthodox church knowing all the while that the moment the child begins to think for itself it will want to know why the religion he learns is so different from that of his parents, and one of two things is bound to happen; either the child turns from all religion or there is friction in the family if the parents insist upon him continuing to attend the church.

To those parents who do not think a religious education is of sufficient importance to have them inconvenience themselves for a few years until the child is able to come to school by itself I want to say, ask yourself if it is fair to the child not to give them the best possible training obtainable—just picture the few years of childhood which pass all too quickly, and then your boy or girl at the age of 16. Will that boy or girl be thankful to you for being such wise parents and sending them to a school which meets their ideas and ideals of religion, or will they question you and feel that you are old fashioned because you brought them up in religious creed that needs a lot of readjustment to say the least. You parents who want your children to attend the best schools and colleges and make every sacrifice for that purpose don't you think a sound and sensible religious training is just as important? It is the old story—the early training and ideas instilled into the child will determine the character and bearing of the grown boy and girl at college. Then too the child with the correct ideas of religion will always remain religious, and we will not have the many young folks attending high schools and colleges today who boast of the fact that

they are agnostics or atheists.

Now that the New Year is just around the corner and we are looking into our lives to determine what improvements and adjustments can and should be made; why not make a resolution to give our children a religious education of the same calibre as we wish we could have had in our childhood, and then when the years slip quickly by how nice it is to have the entire family in unison on a most vital subject, that of religion, and what a satisfaction it will be when you can go to church arm in arm with your son or your daughter who will be so proud of you and will thank the powers that be for the good judgment you used in giving them a liberal religious education. We invite you and your children to come any Sunday morning at nine-thirty or earlier and become acquainted with our superintendent Mr. Denicke and his staff.

"THE CANDLE LIGHT SERVICE"

The "Candle Light Service" which has come to be an annual event in the Peoples Church the Sunday evening before Christmas, was an inspiring and beautiful service. Not another person could be squeezed into that vast auditorium, as many stood as could find foot-room anywhere, and many hundreds were unable to get in at all.

The pageantry and entire atmosphere of this occasion are something to be long remembered by those who attended. The choir singing carols from the top balcony, the children of the Sunday School in white robes marching down the aisles, the Candle Procession of the young people, Dr. Bradley's Christmas message, and the lovely liturgy of the Candle Light Service read by him; the Christmas Players of The Peoples Church, and finally "Silent Night" played by Mr. Flandorf on the organ chimes, as the candles are carried out and the church grows dim. When the lights came on that great audience still remained seated seemingly loath to leave.

The Christmas Eve drama in one act "Exile" by Arthur Doyle, presented by The Uptown Players, was most effectively and beautifully given. Joy Sim, John Graham, Arthur Bluhm and James Bradley Griffin making up the cast.

A beautiful description of the Candle Light Service of former years has been given twice in this magazine, therefore it seems unnecessary to go further into detail at this writing.

FIFTEENTH WEDDING ANNIVERSARY

Dr. and Mrs. Bradley invited the "Church Family" including their Radio friends, to spend the evening of November 25th, with them in Channing Hall to celebrate their fifteenth wedding anniversary. It was a happy and festive occasion indeed. Mrs. Kassuer, music chairman of the Woman's Club, arranged a very lovely musical program which included several selections rendered by the Peoples Church Choir, solos by Mr. Abernethy, Mr. Bassler, and others.

James Bradley-Griffin gave a group of readings at the close of which the applause calling for an encore, Jim insisted upon his "Dad" singing with him, at this suggestion the audience so loudly showed their approval that Doctor good naturedly complied, and mounting the platform, stood beside the piano where Jim played and sang with him not one—but several out-of-date but ever charming songs. This, needless to say delighted the audience above all else.

Our dear good friends in Iowa, the Poets of Wilton Junction, sent to the bazaar held the week before the Wedding Anniversary a most gorgeous "Martin house" and a large oval braided rug. Now the ladies of the Woman's Club just could't see these go into the pos-

session of any other than Dr. and Mrs. Bradley—for their Island summer house.

So a plan was worked out whereby the Uptown Players, The Young People's Club, The Sunday Forum and The Woman's Club, should join in the purchase of these two marvelously made articles from the Bazaar, and present them for an anniversary gift to Dr. and Mrs. Bradley.

Mr. E. M. Nolen being the Radio representative on the Pastor's Cabinet was chosen to make the presentation in-as-much as the articles originally came out of "Radioland." At the close of his genial remarks the surprise gifts were carried onto the stage by Mr. Harrison and Mr. Ladenson.—Mr. Rich then took the floor and in behalf of the Trustees presented Mrs. Bradley with a long string of very beautiful crystal beads, and Dr. Bradley with a crystal tobacco jar. The "Bride" and the "Groom" each responded to these speaches very gracefully, thanking everyone for their kindness and loyalty and the expressions of their affection showed upon them on this occasion. Many members of The Woman's Club, wives of the Trustees and others, made cakes which were served with coffee while everybody visited after the program. This was a very lovely thing for them to do and it was appreciated to the utmost.

The refreshments were served from two beautifully arranged tables—One table was graced by a pair of handsome silver candlesicks holding tall yellow candles, and the center piece was a large basket of yellow flowers. The candlesticks were the gift of Mr. and Mrs. T. A. Harrison of our Church family (Treasurer and Secretary.) The other table held the gift from the School of Religious Education—a most attractive green crystal flower bowl and candlesticks to match, gold trimmed, also bearing flowers and candles. These were all such beautiful surprises, Dr. and Mrs. Bradley found it difficult to express their thanks. They received many other individual gifts and many many lovely cards and flowers, all marking the day with such kind thoughts, love and true friendship that their cup of happiness was filled to the brim! They wish here to express again their deepest appreciation and heartiest thanks!

THE UPTOWN PLAYERS

"The Queen's Husband" which was presented by the Uptown Players on the three nights of December 9th, 10th and 11th, goes on record as the most successful production of this or last season. The company played to capacity houses at every preformance. And rightly so. This charming story by Robt. Sherwood is good theatre. It is light, subtle, whimsical. Whether or not the story is a travesty on the adventures of Queen Marie in America, whether or not it is authentic is neither here nor there.

The ruler of this mythical kingdom is not the king but the "queen's husband."

As the plot unfolds we find that the queen feels it her duty to go to America, "that barbarous country," where she must get funds for her own beloved country even as she says, "If I have to go to the President of the United States himself."

While the queen is away the "queen's husband" becomes "king." And while doing so develops into a real man, and an iron ruler. The queen returns to find a much changed husband. The princess is to marry the man of her choice and she, the queen, is afterall, only the "king's wife."

Direction of the play was fine and the acting very good.

The king was played by Mr. James Bradley-Griffin, who also directed. The queen was played by Miss Ruth Costello. Mr. Edwin Marshall also deserves mention for his fine characterization of the butler. Others in the cast, all do-

ing excellent work, were Helen Williams, Dorothy Schultz, Henrietta Maugrum, John Esdale, Roy Foekell, Howard Rapporte, George Gairing, Arthur Bluhm, and Wm. Scherer.

THE WOMAN'S CLUB

A very delightful party was held December 15th, by the Woman's Club in Channing Hall.

A dainty luncheon was served followed by Bridge. Mrs. Edward Wolte's group had the affair in charge and it was voted a great success. There were over a hundred present. There will be no further activities in December the Club members taking a vacation till after the holidays. The Mid-Season luncheon will take place January 5.

THE CHRISTMAS DAY SERVICE

Ever since we have been in our own church building we have held a service on Christmas morning. This year the service was by far the very best from every point of view ever held by the church. There was a large congregation and the Christmas offering exceeded all expectations. The Chorus Choir sang a very appropriate program and Mr. Flandorf gave a very beautiful organ recital of Christmas music. Dr. Bradley used as his subject "Miracles of Christmas." The candles burning on either side of the pulpit and about the choir loft together with the lovely Christmas decorations gave a Christmas spirit to the service that will linger long in the hearts of those who were there. Many have spoken of it as the most beautiful and inspiring service of the year. Many of the regular attendants of the church brought holiday guests while many friends of the radio audience were in the church for the first time. The service is an established custom in the church and will be held again next year.

PASTOR'S CALENDAR

Dr. Bradley made the following engagements during the month of November:

2—Sermon, Peoples Church
2—Address, Downers Grove Sunday Evening Club
3—Cabinet Meeting
4—Western Electric Association
5—Address, Rotary Club, Oak Park
5—Address, Chamber of Commerce, Hammond, Ind.
6—Address, Woman's Ideal Club
6—Address, Unitarian Dinner
7—Address, Lincoln Congregational Church
9—Sermon, Peoples Church
9—Sermon, Harvard Congregational Church
11—Armistice Day Address, Calumet, Michigan
11—Address, Faculty, Calumet Schools
12—Address, Washington High School. Calumet, Mich.
13—Address, Students, Calumet, Mich.
13—Address, Rotary Club, Houghton, Mich.
14—Address, Federation Community Centers
16—Sermon, Peoples Church
16—Sermon, Jefferson Park Congregational Church
17—Address, Chicago Woman's Aid
18—Address, Ravenswood Congregational Church
19—Address, Blaney Lodge of Masons
20—Attended Annual Bazaar
21—Address, Friends of American Writers
21—Meeting Board of Trustees
23—Sermon, Peoples Church
23—Address, Sunday Afternoon Forum
23—Address, World Unity Congress
24—Address, Infant's Aid
25—Address, Chapel, Northwestern University
26—Address, WCFL, United Charities
27—Sermon, Peoples Church
29—Address, St. Andrews Society
30—Sermon, Peoples Church
30—Sermon, Hobart, Ind.

WEDDINGS

November

3—August Forster and Frieda Hussin
5—Cornelius K. W. Van Steenyk and Evelyn Marcia Dana Ragnet
5—Dr. William E. Nicely and Hattie Birkl
8—George E. Kietzer and Eleanor A. Brennauer
22—James Harry Wibley and Mary Catherine Roberts
27—Francis W. Coupe and Mary Vida.

FUNERALS

November

3—Mrs. Charles F. Schmidt, Interment, Rosehill
3—Mrs. Lloyd Kirkland, Interment, Rosehill
8—Mr. W. C. K. Buchanan, Interment, Graceland
17—Mr. Fred A. Caton, Interment, Graceland
22—Mrs. Ray Remmer, Interment, Oakridge cemetery
28—Mary Louise Homer, Interment, Graceland
29—Mrs. W. F. Albright, Interment, Graceland.

NEW MEMBERS

On the first Sunday in December the following people united with the Peoples Church of Chicago:

Mrs. Margaret Anderson, 3853 North Kedvale Avenue

Mr. G. L. Davidson, 4608 Malden Avenue

Mr. and Mrs. A. Foster, 1789 Evanston Avenue, Evanston, Ill.

Mr. George J. Freitag, Jr., 5143 George Street

Mrs. Agnes Goldberg, 1933 North Fairfield Avenue

Miss Mabel R. Klein, 5713 Magnolia Avenue

Mr. E. D. Landwehr, North Brook, Illinois

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Mr. Wm. J. Nelson, 1338 Eddy Street

Miss Hazel M. Rice, 4735 Dover Street

Mrs. Hilda R. Schmidt, 2420 Greenleaf Avenue

Miss Hilma S. Swanson, 676 Irving Park Boulevard.

THE CHOIR CANTATA

On the last Sunday evening of the old year before an audience which filled the church the Peoples Church Chorus Choir under the direction of Mr. Emmerson Abernethy with Mr. Walter Flandorf at the organ and Mr. Robert Nelson at the piano presented the beautiful Cantata "The Messiah" by Handel. The soloists were Beatrice Burgeson, soprano, Clyde Bassler, tenor, Caryl McGovern, Contralto and Mr. Clarence Swanson, bass. Sixty-five members of the choir were in the choir loft. Never in the history of the church have we ever had a finer musical treat. Our choir is one of which any church might feel proud and is composed of men and women who volunteer their services. Their loyalty and support is deeply appreciated by the congregation. The cantata was most artistically rendered, the soloists distinguished themselves with exquisite artistry. Mr. Abernethy, Mr. Flandorf, Mr. Nelson, the soloists, and every member of the choir have our deep and abiding appreciation for their efforts.

BEYOND

Life's greatest dimension is the one that lies just Beyond. The lure of the unrealized is the subtle urge that has made man a seeker, a dreamer, an inventor, an explorer upon the face of the earth. Life's meaning is never determined alone by past achievements, but by the degree in which we respond to the charm of what shall be. How we need to understand that it is our individual privilege to give the future birth in some concrete form, nurturing

it with our devotion! Time-creatures are we with the ability of gods, endowed with power to mould infinite, shapeless possibilities to our hearts' desire.

Forward then forward, fellow pilgrims. I cry you courage to the next milestone! Remember ever that each of you is a creator of something better which still sleeps in the womb of the Beyond!

Argow.

CHRISTMAS FOR THE BIRDS

Just before Christmas in Norway, people buy sheaves of grain to take home and place in the yards for the birds. The bunches are tied to bare shrubs and to limbs of trees in front of the houses and over doors or gates and even to window sills of office buildings. It is a general custom and one worthy of imitation in other countries.

THE OTHER FELLOW

A Community Spirit

We develop strong feelings of antagonism toward competitors. We are independents and hate the chain stores, or we are steam railroads and hate the motor busses, or we are M. D.'s and hate the chiropractors, or movie actors and hate the talkies.

Our club has its rival club. Our town has its rival town. Our country gets into a disagreement with a foreign nation and we become jingoes. We go to war and develop fierce hatred for our enemies.

Such things are common to human nature and, perhaps, in general cannot be avoided, but it is worth while to think that none of these hatreds endure. If we are to get over them and forget them eventually, why not now?

It was the son of a Union soldier, a member of Congress from Michigan, who introduced into the House of Representatives the resolution to restore the home of the Confederate commander-in-chief at Arlington, and every member, northern as well as southern, voted for it.

The time to win a war is before hostilities are declared. Either side can win then by making such sacrifices as will keep peace. And when a country avoids war without loss of honor, it has won that war, no matter what the other country thinks.

The time to win a controversy with a competitor is before that controversy becomes so acrid that neither party can bring himself to the point of giving up or withdrawing. Merchants have hated fellow merchants for years, refusing to speak to them, walking across the street to avoid them, lying about them, cursing them, and all because one man or the other would not yield an inch.

If I can keep in mind the fact that the other fellow is just as good as I am, instead of thinking so much about the idea that I am just as good as he is, I can save myself—and him—a lot of trouble, unpleasantness, and money.

Hardware World.

COURAGE

Strive nobly to the end:
Heed not a thousand failures that may be,
But, seek to comprehend
The value of the task God gives to thee,
And, after many failures, thou shalt see
The Light of Splendor shining on success,
And all life's tears transformed to happiness:
Have courage to the end.

Stand firm, and do not bend:
A million fools may jeer thee on thy way,
And some may seek to rend,—
But what of that, there is a judgment day
Awaiting all, and if with fools you play,
Expect the foolish act and foolish thought,
But let not these undo the good that's wrought.
To Wisdom's voice attend.

Author Unknown.

"WHOLENESS"

Man must realize the wholeness f his existence, his place in the nfinite. Essentially man is not a lave either of himself or of the vorld. His freedom and fulfillnent is in love, which is another ame for perfect comprehension. Ian is abroad to satisfy needs vhich are more to him than food nd clothing. He is out to find imself. There is no limit to our owers, for we are not outside the niversal power which is the exression of universal law.

Our life, like a river, strikes ts banks not to find itself closed n by them, but to realize anew very moment that it has its unnding opening towards the sea. Our roots must go deep down into he universal if we would attain he greatness of personality. We iust know that it is only the revlation of the Infinite which is ndlessly new and eternally eautiful in us.

O worker of the universe! Let ne irresistible current of thy uniersal energy come like the imetuous south wind of Spring over ne vast field of the life of man. et our newly awakened powers ry out for unlimited fulfillment n leaf and flower and fruit.

. Tagore, Indian Poet and Teachr.

JOY OF THE WORLD

A quiet home; vines of your wn planting; a few books full f inspiring genius; a few friends vorthy of being loved, and able o love us in return; a hundred nnocent pleasures that bring us o pain or remorse; a devotion to ne right that will never swerve; simple religion empty of bigory, full of trust and hope and ove—and to such a philosophy his world will give you all the oy that it has.

Elbert Hubbard II.

The things that count most are ne things that you cannot count all.

THE AIM OF A LIBERAL CHURCH

"A man comes to say of certain things that are mysterious, of which he thought he knew, 'I don't know.' Then he allows himself to be labelled an 'Agnostic.' No religious life for him. Another man suddenly discovers the abyss of actual woe in the world, the evil that, for the present at least, is without remedy. He is called a 'Pessimist.' Another man looks to the right and to the left hand, and for the time he sees naught of God. The final word for him is 'Atheist.'

"Now we cannot have a free expression of what people from time to time are actually believing until we get over our fear of all such names. We must have faith that is wholesome enough and large enough to keep us from being afraid of our own thought. The fact is that we are continually mistaking the passing moods of the spirit for the finalities of thought. These moods through which we pass have been familiar to the most profoundly religious minds.

"Now the aim of a truly liberal church is to so free the mind that men shall talk together just as simply, as naturally, as fully, about the questions of religion as about the questions of everyday life, that there shall be one place where they may confer together, where a man shall be no more ashamed of expressing his doubt or his difference of opinion than he shall be of expressing his agreement."—Samuel M. Crothers.

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THE LIBERALIST

Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
7028 N. Clark St. Rogers Park 0220

Mail all subscriptions to the Subscription Manager and all matters in regard to the advertising to the Business Manager.

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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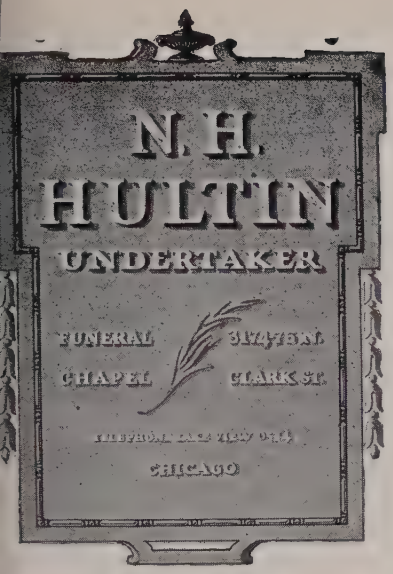

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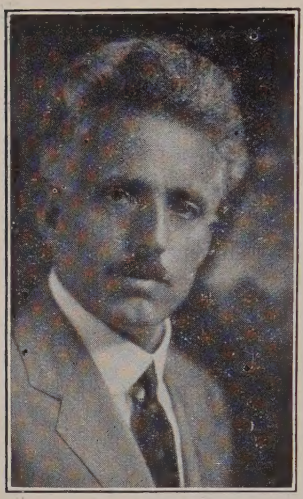

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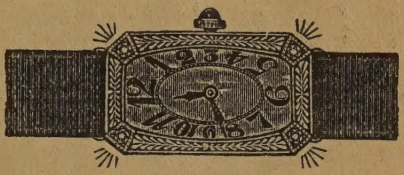

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